

Carangas-
Chipaya

324 /166 cont./ When the pile of cheeses is high enough it is
 [23] firmly bound with a wool rope and left to drip for a certain number
 of days. These cheeses, white and tasteless, are seasoned with salt
 [39] which the Čipaya get from the great salt deposits which spread out
 about 30 kilometers from their village. /167/ Figure 3 appears here. /

/168/

Weapons

324 The small number of weapons that the Čipaya have is a direct
 consequence of the insignificance of hunting in their economy. As
 721 for war, it is an unknown phenomenon for them. Who would dream
 of coming to pick a fight with them for possession of the sand dunes
 978 or stunted pastures? The only occasions for giving free rein to their
 bellicose instincts are the festivals. The alcohol they absorb then
 accentuates the underhand rivalry of the sayas among themselves,
 and, awakening passions, leads them to often bloody fights. I do
 not know if any weapons other than sticks and fists enter into play
 in this case.

411 The sling (kuorawa) (Fig. 4, A /see p. 157/), which is the
 [71] weapon par excellence of the Indians of the altiplano, has only a
 peaceable use in Chipaya: it is used to hurl lumps of earth at llamas
 or sheep to prevent them from straying from the flock or from the
 route being followed. It is possible that the Čipaya might have re-
 course to the sling when they have some quarrels with the people of
 the other saya, but I was never able to get particulars on this subject.
 Another circumstance contributes to making the sling of the Čipaya
 a harmless instrument: the lack of stones able to serve as projectiles.

The boias of the Čipaya play a role close to that of the sling:
 they permit them to catch the sheep. The most common type is
 the ordinary bola. The stones instead of being caught in a leather
 sheath, as is the case with the archaeological specimens (Fig. 4,
 D-B), are furnished with a groove which prevents the rope from
 slipping (Fig. 4, J).

[Text continues on p. 156]

[17th Century]

[175] /36 cont./ There is another Pueblo four leagues
[361] east-west of Challacoillo called Toledo, whose Indians are
[103] resplendent, skillful, courteous...., these Indians came from
[148] other Provinces and the Inca settled them there, to become
masters of those Uros, but he could not (as neither could the
religious) use soap to whiten an Ethiopian: they are somewhat
less crude, but they are still without breeding....

[177] ...How many times did our religious, at the peril of their
lives (owing not to the depth of the water but to the thickness
of the totora) go to save Indians of over 30 and 40 years of age
who were unbaptized and who had never come to a town....

[179] Their idolatries are to worship the sun and this lake.... They
[179] are inclined to steal...they are wolves because they will eat
[179] a raw sheep and they wear the nail of the right thumb so long
[179] and so sharp /37/ that they can tear it up without need of a
[179] knife....For years I heard it said in that Province, like a
refrain: "From the Uro Indian, no man is safe...."/Translated
from the Spanish./

(Ibid., I, 650-651.)

[101] In the second volume La Calancha mentions the Uros of
[131] Titicaca under the name of Ochozumas. These Indians were
centered in the totora beds of the Desaguadero ("outlet")
and on the small island of Similiske.

[173] ...They are lords of this totora bed, they have it all
[173] defiled, and they have made passageways, and hidden paths
[173] throughout, and they set deadly ambushes for those who, una-
ware of the hidden spot, dare to enter the totora bed, as we
shall see later. These Ochozuma Indians, in the safety of this
cover, have dared in former years to commit great misdeeds,
robbing, laying waste neighboring pueblos and ranches, steal-
ing livestock, clothing, and whatever else they could lay their
hands on. These last few months their audacity has been great,
they made forays openly and in the light of day, into the
pueblo of Guasqui, seat of the corregidor of the Pacages, so
that the region was terrified, and the royal road of these realms
was unsafe..../Translated from the Spanish./

[14th Century]

/37 cont./

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Nearly all of this first book of Chapter XVII is devoted to the great rebellion of these Indians, led by mestizos or Spanish bandits, like their last chief, a certain... "Don Pedro Laine, a fierce and bold man, the son of the Auditor /Contador/ Ansa, who is regarded by them as a great sorcerer.../cited in Spanish/."

(Crónica moralizada de la Orden de San Agustín en el Perú /Moral Chronicle of the Order of Saint Augustine in Peru/. Lima, 1653. Vol. II, Chap. XVII, First Book.)

175 Diligencias e informaciones hechas para sacar de la isla del Choro y del Paraje de Villivilli en el Lago Poopo a los indios sus habitantes, considerados como infieles y pernicioso /Measures and inquiries carried out to remove from the island of Choro and the region of Villivilli in Lake Poopo their Indian inhabitants, regarded as being infidels and destructive./

[131] Report made by General Don Francisco García Picado, Corregidor and Lord Chief Justice of Oruro, at the request of the Duke de la Palata, Viceroy of Peru, on the existence of savage Indians on Paria Lake.

[197] Among the witnesses whose testimony was gathered by the commissioners /Commissaires/ we find... "the Teaching

[235] Father Fray Nicolas de Loayza, a religious of the Order of Our Father Saint Augustine...of Chacacollo, the principal pueblo of the district of the corregidor of the province /38/ of Paria, and of its native Indians called Uru, and of some outsiders who live in said pueblo and the neighboring areas under its authority... a person who has known them for 35

[197] years and has more than sufficient experience...teaching them the Christian doctrine in three languages: the general one, Aymara, and their own mother tongue, which they call Ura.../cited in Spanish/."

(Document partly published in the Revista del Instituto de Sociología Boliviana in Sucre, by Gunnar Mendoza L. under